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The Canadian Jewish news

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# Official invitation issued to B'nai B'rith to rejoin Canada-Israel Committee

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL–

The Canada - Israel Committee (CIC), a three-year-old organization which is still undergoing the stress and strain of early development, has issued an official invitation to the Canadian District of the B'nai B'rith in the hope the largest Jewish service club in the country will once again join the struggling agency.

According to CIC President Aaron Pollack, the organization is headed on a program to beef up its board's composition, and has asked groups in the community to designate representatives to the CIC. Board members who have remained inactive over the last year will be asked to give up their seats to community leaders who have expressed a strong commitment to engage in CIC activities.

"The national council of the CIC is in the process of formation. We have found there is not enough leadership at the present time, and we particularly want the participation of the welfare funds who are not now involved."

The Canada - Israel Committee is now a joint project of the Canadian Zionist Federation and the Canadian Jewish Congress, but the original partnership included the B'nai B'rith which opted-out because of financial, jurisdictional, and internal questions.

Pollack is hopeful B'nai B'rith will once again join the ranks of the CIC as a partner. The top leadership of the service organization changed recently with the presidency changing from Sydney Maislin of Montreal to James Cooper of Toronto, a factor which may make the B'nai B'rith more receptive to the CIC's invitation.

If the CIC is to attain its growing aspirations as a pro-Israel Canadian Jewish bulwark to the government and public, the agency must acquire funds, a condition that makes B'nai B'rith involvement highly attractive.

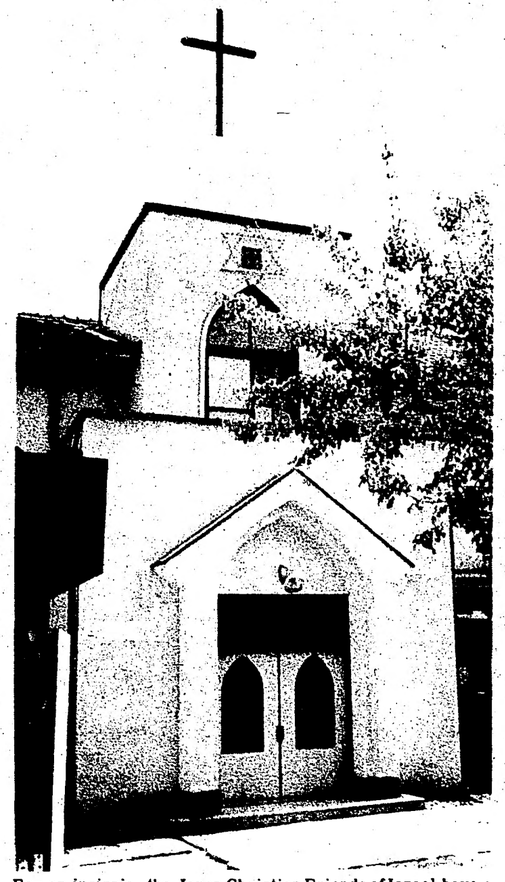
Yet according to B'nai B'rith Acting President Boris Moroz, the organization is reluctant to allocate funds to the CIC. "The CZF gets their funds from the United Israel Appeal and the Congress gets their funds from campaign. This is public money which our membership contributes," said Moroz. "Why should we go on a separate fund raising campaign to participate and tax our membership twice?"

B'nai B'rith President James Cooper is currently visiting in Israel and Moroz, as first vice-president, will assume the top post next year.

"We are most willing to work with the CIC locally and nationally... on an ad hoc basis. From the reports I've been getting the CIC in the Central Region (Toronto), where we have definite representation, is working very well, and they have no office or professional. In Montreal, we've never been invited to a meeting.

"What will the national committee do? First we should make the regional committees work, and then build upwards to a strong national committee. We are strongly opposed to setting up a mechanism that will get bogged down at the jurisdictional level which was a problem that predominated the early months of the CIC," said Moroz.

Moroz said the CIC matter will be discussed at the next meeting of the administrative body of the B'nai B'rith scheduled later this month in Montreal.



For an insignia, the Japan Christian Friends of Israel have a cherry blossom-shaped cross framed by a Star of David.

Reverend Otsuki (known as Shiboku to his followers) stands in the Anne Frank garden outside the Beit Shalom. Church members believe Mideast peace means world peace.

# Cross and Star of David insignia of the Japanese Friends of Israel

*David Zweig, a political science student at York University, visited Japan recently. Here is a report on a unique religious organization – the Japan Christian Friends of Israel.*

By DAVID ZWEIG
KYOTO–

The choir sings beautiful songs in both Japanese and Hebrew. As they sing hope and love radiate from their eyes. In prayer, congregants weep and prostrate themselves, beseeching their lord, 'Adonai,' as they call him, to hear their prayers. As the words of the reverend fill their hearts, tears stream down their faces as they pray for the peace of Yerushalayim. I too am deeply moved. Tears form in my eyes as the choir sings of the future glory of Jerusalem.

It is Sunday. I am visiting a church in Kyoto, Japan and these people are Christians, in fact, quite devout Christians. But through their forceful belief in the word of god and their fervent wish for the peace of mankind they have developed a strong emotional tie to the land of Israel and to all Jews in general. The insignia of the organization is a cherry blossom - shaped cross framed by a Star of David. The name of their organization is the Japan Christian Friends of Israel.

In 80 churches across Japan, from Hokkaido in the north to the newly -reacquired southern island of Okinawa, to more than 5,000 Japanese, peace in Jerusalem means peace for the world, and world peace above all is these people's goal. They believe that following the fulfillment of God's covenant with Abraham and the realization of the prophecies of the prophets, the second coming of the Messiah will occur; man will be born anew, filled with the glory of God.

The Bible is their truth, God's truth and they study it diligently. But their attachment to Israel has surpassed the point of being cold and calculating. To them the land of Israel is the fulfillment of a dream. They weep for Jerusalem and pray for the Jews. Warmly, openly, they share their homes, their food and their love with all Jews who come to them.

At the end of the service, two Israeli guests and I are requested to stand. As we leave, the congregation applauds and sings **Shalom Chaverim** as we move through. Wine and conversation is offered in their "Beit Shalom." In the den on the piano, are the Rising Sun and the Star of David, Japan and Israel's respective flags. On the walls hang pictures of the Wailing Wall, a Passover plate and a menorah. The drapes throughout the house are designed with menorahs. Books about Jews and Israel, in Hebrew, English and Japanese (like **Bar Kochba**, by Yigael Yadin, **The Jews of Silence**, by Elie Weisel) line the bookshelf. A Hebrew copy of the declaration of independence of the state of Israel hangs on another wall.

On January 19, 1939, the Reverend Otsuki (pronounced 'otsky') known to his followers as the 'Shiboku' (pastor of pastors) received a message from God. He was told that the fulfillment of the covenant with Abraham was at hand and that when the Jews bring peace to Jerusalem, peace will reign supreme for all time for all mankind. "If peace does not come to Jerusalem, peace will not come to the world. It is our duty to pray for the peace of Jerusalem." This statement is a simplification of their belief as spoken by the Shiboku.

The Shiboku paid for his beliefs. At the time of the German - Japanese Axis he spoke against it foretelling the defeat of Japan for aligning itself with the Nazis and their anti-Jewish activities. He foretold then too of the formation of a Jewish state in Palestine. On various occasions he narrowly escaped arrest while several of his early followers spent time behind bars for voicing their beliefs.

Yet consistently he saw his prophecies come true; Japan was defeated and the state of Israel came into existence.

Cont'd on Page 3

# *Beth Tzedec is in favor of arbitration settlement*

TORONTO–

Beth Tzedec Congregation, whose officers are defendants in a $2.5 million damages action initiated by Rabbi Stuart Rosenberg who claims he was unlawfully fired from his post, is willing to have the issue heard by a three-man arbitration board.

With only one dissenting vote, the board of governors at a recent meeting, approved a recommendation from their counsel, John Robinette, that the Joint Placement Commission in New York be told that the congregation favored arbitration rather than a lawsuit in the Supreme Court of Ontario. Robinette reported on his visit to New York where he met members of the Joint Placement Commission which represents the Jewish Theological Seminary of America, the Rabbinical Assembly and United Synagogue.

The Toronto lawyer said the Joint Placement Commission concurred in the view that arbitration was the proper method of dealing with the matter. He described the meeting with the commission members as "most cordial."

Dr. Fred Weinberg, president of Beth Tzedec Congregation, declined to comment when asked by **The CJN** for details of the board meeting at which the decision was made in favor of arbitration.

From another source, however, it was learned that the board went on record as approving a three-man arbitration board composed of one person chosen by the board, another chosen by Rabbi Rosenberg, and a third chosen by the other two. The decision of the arbitrators would be final and binding on both parties.

The arbitration board would be asked to deal with the question: Was Rabbi Rosenberg dismissed for cause? If he was dismissed without cause, what compensation, if any, is he entitled to?

A stipulation by Beth Tzedec is that once the selection of the arbitrators is completed, the rabbi's action against the officers and others is to be dismissed, without costs.

The resolution favoring arbitration of the dispute, is in line with the policy of the board of governors enunciated some months ago. The Joint Placement Commission has been informed of the willingness of Beth Tzedec to submit the issue to arbitration.

Walter Williston, counsel for Rabbi Rosenberg, said he had heard rumors concerning the arbitration proposal, but nothing more than that.

"I can't comment until I receive an official statement about it," Mr. Williston said. "I will have to confer with my client who returned just a week ago from abroad. Perhaps Mr. Robinette might send me a copy of the motion passed by the board of governors. This is too serious a matter to make an offhand statement on the basis of a telephone conversation."

# Community centre planned for blacks

By ELLIE COLEMAN
MONTREAL–

Montreal's black community may be facing a situation familiar to the pioneers of the Jewish community. It plans to build a community centre in the Jewish-populated Cote des Neiges district which will answer the pressing needs of the black population, and requires $150,000 for a start.

Leroy Butcher, executive director of the Black Community Development Project, sees the economic problem as the most fundamental for the functioning of the community.

"I don't know how the Jewish community raised its funds initially," said Butcher. "I do know that by now it is fairly well assured of its budget because it has proven itself by providing services, and standing up and taking positions, all of which had an effect on the Jewish community. Now the same thing needs to be done for the black community.

"We have been pretty fortunate in getting grants from the government and private donations." Butcher continued, "but how long can we depend on that? One has to be, in a sense, economically viable. The black community can command a certain amount of respect only if we work for ourselves -- just as the Jewish community built itself up by its own effort."

Leroy Butcher

The Cote des Neiges Project hopes to raise the major part of the $150,000 target through the current raffle (35,000 tickets have been sold so far), and a dance planned for August 11th.

Three years ago, the concept of a black community organization was just beginning, and due largely to the impetus of Neighborhood House, a community centre affiliated with the YMHA. Interested parties, including Butcher, black professors and other community organizers, came together there to discuss common problems, and the distinctive nature of the black situation leading to the creation of the project.

Another pioneer, along with Butcher, is Sidney Wise, municipal councillor for the Cotes des Neiges district. The heavy concentration of the black population in his district has made the project one of his major concerns, and he is a member of its advisory council.

Speaking of the parallel between the situations of the black and the Jewish comunities Wise remarked, "The black community is very much at its inception--similar to what the Jewish community was perhaps 30 or 40 years ago, when it had no large organization with which it could identify.

# Design, ornamentation of yarmulkas are expressions of Jewish folk art

WASHINGTON–

What color is your yarmulka?

If you're the kind of worshipper who always dips into the synagogue's supply as you enter the sanctuary, it's probably black.

But a yarmulka doesn't have to be somber, says Stanley Wiener, executive director of Adas Israel Congregation, the capital's best-known Conservative synagogue. Wiener has yarmulkas in all hues, like rose, tangerine, silver and gold.

In fact, for Sabbath services, he co-ordinates his yarmulkas with his shirt color.

Wiener has been a yarmulka collector for the past eight years, finding them as far away as Afghanistan, Iran and Bukhara in the Soviet Union, and as near as New York's East Side. Some of his prized ones are elaborately embroidered with metallic thread.

A Yemenite yarmulka of intricate silver-thread embroidery, bought during a visit to Israel, was the start of Wiener's collection. He's partial to yarmulkas from Islamic countries which, unlike American-made types, have high, stiff sides that rise as much as four inches above the head, instead of molding to the skull. Generally handmade, they are skillfully embroidered with images of flowers and geometric designs.

Wiener finds that yarmulkas, in their design and ornamentation, are an expression of Jewish folk art. One yarmulka in the B'nai B'rith exhibit was made to resemble a Chassid's headgear -- a "streimel" -- and is edged with mink. Another is of Egyptian cloth, with hieroglyphic symbols.

In a London synagogue, Wiener discovered yarmulkas made of grey pin-striped wool that matched the formal garb of the worshippers. A more flamboyant Iraqi creation rises to a peak and has grape clusters worked out in silver thread.

The Wiener collection includes one from a U.S. official stationed in Kenya who turned to traditional tribesmen's cotton hats to provide yarmulkas for his son's bar mitzvah. There are also colorful hats worn by the Druse, a Moslem sect, which Israeli youths use as yarmulkas to their liking.

# *Israel welcomes veto of critical resolution*

JERUSALEM (JTA)–

The foreign ministry spokesman welcomed the United States veto of the "non - aligned" Security Council resolution criticizing Israel's continued occupation of territories won in the 1967 war.

Other observers in Jerusalem, however, wondered whether it might not have been wiser to have been satisfied with a U.S. abstention on a watered - down resolution that would not have highlighted so starkly Washington's isolation in its support for Israel.

It was suggested here that Israel may have played into Egypt's hands by pressing for the American veto. It might have been better for Israel had it agreed to American attempts to water down the Egyptian draft without demanding that Washington resort to the extreme measure of imposing its veto, these observers thought.

Meanwhile, there was strong reaction by the Israel embassy in London to Britain's vote in favor of the Security Council resolution. An embassy statement said the British government had been informed in advance that the draft resolution was totally unacceptable to Israel.

# *U.S. oil firms step up their pro-Arab campaign*

NEW YORK (JCNS)–

Powerful American oil interests are stepping up their campaign to change the United States' Middle East policy in favor of the Arabs.

In a letter to all stockholders, the Chevron company--Standard Oil of California--calls on them to write and telephone congressmen and the government, urging them to "draw closer the ties between the U.S. and the Arabs," and to request sympathy for Arab aspirations in the Middle East.

In Houston, Texas, this week, a leading spokesman for independent oil producers, George Mitchell, called for a change in America's pro-Israel Middle East policy.

Israeli sources fear that this public pressure campaign will grow worse. They say this development is not unexpected and they point to the fact that Standard Oil is concerned solely with ensuring its supply of Middle East oil which is vital to its international operations.

As far as the U.S. in concerned, Arab and Persian Gulf oil is only a small fraction of the oil consumed. The action of Standard Oil of California is looked upon as setting a precedent for political involvement by a private enterprise company. Standard's chairman, Otto Miller, who signed the letter to the 262,000 stockholders and 40,000 employees, said he was "shocked" at the adverse reaction from Jewish sources. He denied that this company was taking sides against Israel. The letter contained no reference to Israel by name.

The reaction in the United States took the form of an outcry for a boycott of Standard Oil products and a mass return of company credit cards. In Los Angeles and San Francisco, protestors daubed red paint on the offices of the oil company.

# Imperial not involved: spokesman

TORONTO–

Imperial Oil Ltd., has no connection with Standard Oil of California, the company which sent out a special letter to shareholders and employees urging support for "the aspirations of the Arab people." The letter, over the signature of chairman Otto Miller, said the United States should support the Arab position because Middle East oil reserves "are vital to the future of the United States."

An Imperial Oil spokesman said Exxon Corporation, formerly Standard Oil Co., of New Jersey, has a majority financial interest in Imperial Oil, but Exxon has no connection whatsoever with Standard Oil of California.

"Standard Oil of California is one of numerous oil companies in the United States that honors Imperial credit cards," the spokesman said. "It seems many people are under the impression Imperial is tied up with Standard Oil of California. This is simply not true."

The company spokesman said there had been telephone calls from members of the Jewish community, wanting to know whether Imperial was a subsidiary of the California company. They said they would boycott Imperial products if there was a corporate tieup.

# Israel can use power station on Shabbat

JERUSALEM (JCNS)–

The Ashkenazi chief rabbi, Rabbi Shlomo Goren, has expressed his belief that the operation of an electric power station on the Sabbath in a modern state such as Israel is permissible because of the matter of "Pikuach Nefesh" (regard for human life).

Addressing an international congress of the Association of Orthodox Jewish Scientists at Bar Ilan University near Tel Aviv, the chief rabbi noted he had to consider the fact that the whole country was linked to a single central electricity network.

# WORLD NEWS

Israeli Finance Minister Pinhas Sapir stops to chat with workers during a tour of press factory at Kiryat Arba. It was Sapir's first visit to Kiryat Arba and a significant one as he has often argued with his colleagues in the cabinet who want faster development of the Jewish settlement in Hebron. (Photo By IPPA).

## U.S. Tay Sachs bill sponsored

WASHINGTON (JTA)–
Rep. Joshua Eilberg (D. Pa.) announced that he is sponsoring legislation to establish a national program for the diagnosis, control, and prevention of Tay - Sachs disease. "This inherited disease will affect one out of every four children that are born to parents both carrying the mutations and its highest frequency occurs among Jews of Eastern European descent," Eilberg said. He noted that "recent developments make it possible to identify parents carrying the mutation leading to the birth of a Tay - Sachs child."

The bill, the National Tay-Sachs Screening and Counseling Act, is designed to inform the public and doctors of the nature, existence and means of preventing Tay - Sachs disease. It would provide federal funds for voluntary screening programs and genetic counseling for those parents of child-bearing age.

Eilberg said the program would provide for an inexpensive blood test to identify parents carrying the gene mutations which cause the birth of a Tay - Sachs child. Couples found to be carrying these mutations would then be advised not to have children or to have the pregnancy closely watched by physicians.

This legislation would provide funds for literature concerning the prevention and treatment of Tay-Sachs disease and would establish health care programs for use in administering voluntary screening and counseling programs of the disease. "It is important to note," Eilberg said, "that this is a one-time federal expenditure. The program will pay for itself by the minimal payments of those persons voluntarily taking the screening tests."

## Schools are facing $1 million deficit

BUENOS AIRES (JCNS)–
Inflation is worsening the financial difficulties of Jewish education. An expected deficit of some $400,000 now stands at more than $1 million for the greater Buenos Aires area.

The deficit was expected to spiral further last week when a new salary structure was discussed for the 1,345 teachers in Jewish schools. In greater Buenos Aires there are 43 Jewish schools with an enrollment of 15,174 children (about 16 per cent of all Jewish children of school age). Thirty-five of the schools are integrated in the state system and are officially recognized, while eight are exclusively for Jewish education.

More than 25 per cent of the children attending Jewish schools attend kindergartens only; another 8,627 children are in elementary schools; 2,143 are at high schools and 114 at three yeshivot.

There are serious misgivings about the content of Jewish education. In some schools (about 25 per cent) Yiddish is still the basic language and Hebrew is not treated on an equal basis.

## *Bonn urged to wage war on international terrorism*

BONN (JTA)–
A leading member of the Christian Democratic Union -Christian Socialist Union opposition in West Germany, Alfred Dregger, who is chairman of the Hesse CDU, has called on the Bonn government "to wage relentless war on international terrorism."

Dregger said the fight against terrorism could only succeed if all states proved their determination to pursue acts of violence independent of political opportunism. He said he fully supported the Japanese government's demand on Libya for the extradition of the terrorists who hijacked the Japan Air Line jumbo jet.

Dregger also demanded that the West German government should go back on their decision not to ask, for legal and political reasons, for the estradition from Libya of the three surviving Arab assassins responsible for the Munich Olympic massacre last September. He said this decision made "a sheer mochery of the system of international law."

It was recently revealed that the Bonn government had refrained from making an extradition request to the Libyan government. In Nov., 1972, the West German authorities released the three surviving terrorists without a struggle when Arab hijackers sought to obtain their release by threatening to blow up a Lufthansa Airliner at Zagreb, Yugoslavia.

The foreign office said in response to Dregger's demand that the Bonn government would not revise its decision not to ask for the extradition of the three surviving Munich assassins from Libya, and that no one could be sure, in any case, whether they were still in Libya.

On Libya's apparent decision to bring the hijackers of the JAL to court, the foreign office spokesman said it was not for the West German government to welcome or in any way comment on the internal actions of another state. An opposition MP noted that the Bonn government has been only too ready to "express regret" or "condemn" other acts of violence in the past, including those perpetrated by Israel.

## *Thinking about needs of others*

UNITED NATIONS (JTA)–
Israel has decided that it will not apply for United Nations Development Program assistance after the present development cycle ends in December 1967.

Israeli Ambassador Yosef Tekoah said the major factor in the decision is that Israel is aware that during the 1977-1981 period more of UNDP's resources must be allocated to the less economically advanced developing countries in view of their increasing development assistance needs.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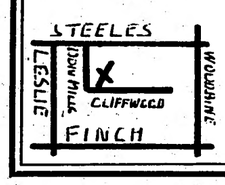


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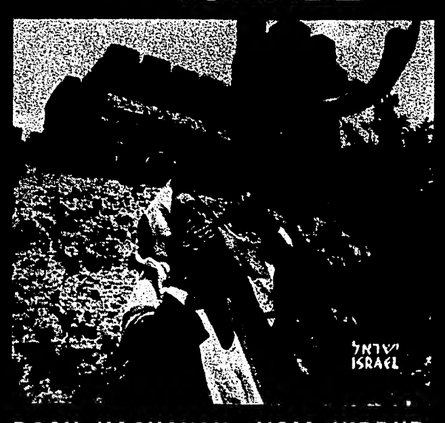

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# Former consul honored on new book

TORONTO–

A private reception was held last week honoring former Israel consul to Toronto, Aba Gefen, on the publication of his book, **Unholy Alliance**.

About 35 invited guests attended the party at the Sheraton Four Seasons Hotel, given by Mr. and Mrs. Ike Airst. Among those in attendance were York Mayor Phil White, Ontario Supreme Court Justice Abraham Lief and Gefen's daughter, Mrs. Ruhama Goldstein.

The enthusaism with which the spirit of the book was spoken about partially compensated for the fact that the guest of honor himself -- Aba Gefen--was not present. He was in Jerusalem at the time.

"A passionate expose by a man who loves his people" is how Justice Lief describes **Unholy Alliance**, a book that relates in telling fashion the horrors and the human and emotional deprivation of the Holocaust and its survivors. Gefen himself was active in the Brichah movement, helping to illegally smuggle the survivors across European borders on their way to Israel.

**Unholy Alliance** was first published in Israel 12 years ago. It enjoyed a Spanish printing in 1966, while Gefen served as consul general in Argentina. The English copy updates and amplifies the original, adding to it Gefen's verbal confrontations in debates he had with Rev. A. C. Forrest and Arab representatives while he was consul in Toronto.

Celia Airst termed the book "honest and direct." She feels it must be brought to the attention of the Canadian public, to make Jews aware of the internal conflict in the Diaspora.

The Airsts have long been close friends with the Gefens. The friendship began when Gefen served as consul in Toronto in 1967. "All good friendships begin with a common sense of values and we found we had that," said Mrs. Airst. "He stood up (Aba) and said what had to be said when no other diplomat would say it."

The Airsts, members of Beth Tzedec, are active in community affairs, particularly with the plight of Soviet Jewry.

Mrs. Celia Airst (left) and husband Ike hosted a party honoring Abe Gefen, former Israel consul to Toronto, on publication of his book, Unholy Alliance. Looking on is Gefen's daughter, Mrs. Ruhama Goldstein. (Willer)

# *Shortage of beds for ailing elderly most pressing concern of '73 CJA*

MONTREAL–

On a summer's night in July, 1863, 30 young Jewish men gathered in a room over a store on Great St. James Street to establish the Young Men's Hebrew Benevolent Society.

That society -- its name changed to the Baron de Hirsch Institute in 1890 and the label Jewish Family Services added in 1972--is in its 111th year of providing social services to the people of Montreal.

From this beginning, four years before Canada became a nation has come a comprehensive network of health, welfare, recreational and cultural services provided through a network of 21 agencies under the banner of Allied Jewish Community Services.

Allied Services helps to determine community needs, co-ordinates the services, plans with its constituent agencies to meet them to provide for maximum effectiveness in serving people. Its fund - raising arm, the Combined Jewish Appeal, provides funds to keep these agencies functioning.

There are 125,000 Jews in Montreal (35,000 families) the largest Jewish community in Canada and 43,000 make gifts to the Combined Appeal.

The Combined Jewish Appeal was Canada's first "United Fund," born in 1917 and forerunner of all other merged appeals in the country.

The most serious concern of the Jewish community expressed in its 1973 Combined Appeal involves the critical shortage of beds for ailing aged people. Community hospitals for the chronic sick, aged and nursing homes are full with waiting lists, in some instances, of two years. More than $90,000 a year is being spent to accommodate elderly people in private nursing homes where they cannot afford to maintain themselves.

Inflation is another pressing problem--sending up the cost of all services and especially causing great difficulties for Jewish poor in Montreal (numbering 15,000 by survey). Supplementation payments to meet the special needs of poor Jews in Montreal is expected to reach at least $120,000 this year.

Another emphasis in the 1973 campaign message is on the need to reinforce the Jewish identity of the community's young people. In an age where many young people find themselves rootless, the Jewish community is stepping up its efforts to impress upon its young that they have a great past, culture and traditions.

General chairman of the Combined Jewish Appeal this year is Simon Cobrin, whose family moved to Canada from Russia when he was a year old. During a visit in May to Israel, Cobrin helped welcome a planeload of Soviet Jews who stepped on the soil of the Jewish homeland clutching in their two hands their worldly possessions.

# Y' seniors keep busy despite lack of space

By PHIL STONE

TORONTO–

"Why do we have 800 very happy members? The question answers itself when one considers a schedule that includes gym classes, a fitness program, swimming, bridge, arts and crafts, bowling, choir, theatre, picnics, folk dancing and trips. What senior citizen wouldn't be happy with the program of the Good Age Club at the 'Y'?"

The question was asked by Martin Park, assistant executive director of the Northern branch of the Young Men's and Young Women's Hebrew Association.

Park admitted however, that there are problems. "The big difficulty at the moment," he said, "is that members can only come to the 'Y' for scheduled programs because of the lack of space. How nice it would be," he said, "if senior members of the community could have a place to go anytime of the day. Even if it was just to sit down and chat over a cup of tea."

To provide the needed space the 'Y' is now campaigning throughout the community for $6.5 million to finance two new wings for the present Bathurst Street structure. The additions would permit expansion of all present programming as well as the initiation of badly needed new programming.

"The nice thing about the Good Age Club, is that any senior citizen can be a member for only five dollars a year," Park reported. "Even now during the summer, there is activity for them. We joined with other agencies to develop and supervise a program called Summer for Seniors. It runs six days a week from mid-June to the end of August. This is a program that developed out of a community need, as we learned through study that there are very few senior citizen programs carried out during the summer."

# *Japanese Friends of Israel*

Cont'd from Page 1

In 1965, while visiting the Old City, then still in Jordanian hands, he came upon the Wall. He felt his soul shaking. He desired to touch the Wall, to kiss it. Then and there he knew that one day he would return to that city and revisit the Wailing Wall, only by that time one section of the covenant would already be fulfilled, for holy Jerusalem would be in Jewish hands. The events of June 1967, proved him correct once again.

When the Shiboku constructed his first church in 1941 he had but 10 congregants. The movement blossomed (to him it is still deep within the budding stage) approximately 15 years ago. In 1962, they made their first official contact with the state of Israel. Now Israelis and Jews come frequently to visit.

One of the Shiboku's greatest moments came when he met Rabbi Shlomo Goren, the chief rabbi of Israel. To the Shiboku, this meeting showed the pure harmony that exists between the two religious leaders. Their respective goals appear to be identical; pious, righteous Jews, good relations between Jew and Gentile, peace in Jerusalem and above all, peace for mankind. Shiboku told me that when Rabbi Goren spoke the room was "full of the spirit of God." He told me that he prays for Rabbi Goren.

Shiboku and his fellow congregants feel deeply for the suffering of the Jews throughout history and especially for the Holocaust. They truly feel the guilt as Gentiles whose brethren have caused that suffering.

**Windsor Jewish Community Centre**

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Then there's the sparkling Aquarama Water Show, the Canadian International Air Show, Aug. 31-Sept. 3, the Big Bands, the glamorous Miss CNE Contest (Aug. 15), the mile-and-a-half Midway, countless exhibits from home and abroad, a wide array of sports, and much more. Remember, most attractions are **FREE** once you're inside the grounds. Surely the greatest Family-A-Fair ever!

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# Editorial page

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On leaving Sheba Medical Centre, Israel Deputy Prime Minister Yigal Allon (left) was presented with a Maccabiah plaque by Haim Wein director of the games. The cabinet minister was in hospital for nearly a month after suffering a mild heart attack.

## ask the rabbi

### *Why was there suffering inflicted on Jews in Egypt?*

Conducting a Seder for the first time this year, doubts have been raised in my mind concerning some of the narrative. Since we are told God is all-merciful, why did so much suffering have to be inflicted on the Israelites in Egypt before their redemption from slavery, and why was so much suffering inflicted on the ordinary Egyptians, many of whom must have been innocent?

*RESPONSE:*

*The traditional answer to your question as to why Israel suffered so much in Egypt is that their sufferings refined them to become worthy of being God's people. Only a slave people could appreciate freedom when it came. Only a people subject to the despotism of a pharaoh could appreciate the glorious liberty enjoyed by those who live under God's law. This is why the sojourn in Egypt is compared to silver purged of its dross: "But you hath the Lord taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day," (Deuteronomy 4, 20).*

*As for the suffering inflicted on the ordinary Egyptians, the traditional reply is that there were very few "ordinary" Egyptians, all of them participating in some way in the cruelty of the regime.*

*A more modern view in reply to your questions, probably not convincing to the majority of Orthodox rabbis, is to see the Exodus story as a kind of poetic reconstruction rather than a factual account. The saga of the Exodus was produced much later than the events it records. It is not to be read as sober history but as a great thanksgiving hymn to God for His deliverances. Israel, reflecting on its past, saw the hand of God at work. The tremendous event of the Exodus is historical but not the neat descriptions of the long period of bondage, the carefully ordered succession of plagues, the creeping death of the first-born in every Egyptian home. These belong rather to the way in which the narrative acquired a life of its own as it was told and retold by the people.*

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## *Urban afflictions of Jewish state price one pays for 'progress'*

As everyone who follows events in Israel knows, the Jewish state has not escaped the problems that plague other urban societies elsewhere in the world. Pollution of the environment, a rising crime rate, inflation, traffic congestion, industrial strife, you name it, Israel has it to some degree. It could scarcely be otherwise, for these afflictions are the price we pay for what is called progress.

Considerable publicity has been given to Israel's housing shortage and the criticism voiced by Israelis who can't find housing they can afford, and by Russian olim who feel let down by housing conditions generally. Many Israelis say the government has done a better job for the Russian newcomer than it has done for them. We are not in a position to comment on this charge, but it is interesting to note that a press release from the World Zionist Organization has some optimistic comment to make about housing and the Soviet newcomers.

According to a study made by the department for social research in the absorption ministry, no fewer than 92 per cent of the immigrants from Russia who arrived in the last four months of 1971, were living in permanent housing a year after their settlement. The study dealt with Russian immigrants 18 years and older and covered a period up to the beginning of 1973. The survey showed that 97 per cent were living in rented apartments and 72 per cent of them had settled in the large cities. Twenty-eight per cent had settled in the northern regions, as compared with only seven per cent who had arrived before. About 57 per cent had one room or more per person. Thirteen per cent were living two persons or more to a room, as compared with 26 per cent of the general population who were living under such conditions.

This is a rosy picture, but some of the warm color fades when one looks at the plight of unmarried immigrants. According to one report which the immigration department of the Jewish Agency says is well founded, single immigrants are not getting a fair deal in housing. This has resulted in a sharp drop in the number of singles applying for aliya. Most singles are still living in hostels and absorption centres.

The fact that there is no government sponsored housing for single people is unfortunate. The young unmarrieds are the most desirable type of immigrant Israel can hope to get, and if their numbers dwindle because of lack of flats to house them, the biggest loser will be Israel.

## *Dayan's absence from Labor ranks could doom party to minority rule*

With Golda Meir staying on to head the Labor Party, the key figure in the Israeli elections this fall will be Moshe Dayan. Polls show the defence minister to be the most popular figure in the country. But among his fellow cabinet ministers of the Labor coalition, Dayan would never win any popularity contests.

According to Israeli reports, there is increasing division among the party regarding its policy on the occupied territories. Aware of the broad support he commands, Dayan has served notice on Prime Minister Meir that unless the party spells out its occupation policy in specific detail in its election platform, he will not run on the Labor list. This threat is being taken seriously.

Dayan's absence from the list would undoubtedly doom the party's hopes of winning a majority of seats. This would mean a return to minority government--a situation which is unlikely to prove beneficial for the country. Many political analysts say Canada has benefitted from minority governments. But in Israel there are many more political parties than Canada. And she faces far greater internal and external problems than Canada does at the moment.

With a minority of seats after the next election, the Labor Party would likely be forced to turn to Dayan who would be either leading an opposition party or a newly - formed independent group. This would put him in the driver seat in order to get Labor to accept his views. (There is also the possibility the party could form a coalition with Menachem Begin's Gahal Party, but in view of past coalition experiences and his persistent criticisms of the government, that is unlikely.)

However, if Dayan stays on in the Labor coalition, it's predicted Mrs. Meir will resign after the election and the party's central committee will select Sapir as the new premier. This move could leave Dayan out in the political wilderness.

Whatever moves he makes, his decisions will likely affect Israeli politics for years to come.

## Guest editorial

## *Let's hasten Messiah with forgiveness, understanding and love for our people*

By RABBI MEIR GOTTESMAN

Another Tisha b'Av has passed. The temple has still not been rebuilt. The Talmud teaches: any generation that the Beit Hamikdash is not rebuilt in its days, is as though it were destroyed in its days.

The Messiah has not come, either. Imagine, when the Messiah comes, we will stand closer to God than the angels. Take all the pleasures that a person can enjoy in this world, multiply them by a thousand, and we still cannot comprehend the spiritual delights of the Messianic days. Worry eradicated. Sickness forgotten. Death a thing of the past. Yom shekulo Shabbat. But the Mashiach is still not here.

There is good reason to grow impatient. We are living in the ikvisa d'mshicha, the threshold of the Messiah. Israel is being rebuilt. The exiles are returning. Isaiah lives. We are very close, and yet we are far.

The temple must be rebuilt in our days. We Jews must undertake a new project--the Messiah project--to hasten the coming of the Redemption. The prophet Isaiah whose other visions have been fulfilled already, promised us--b'itah achishenah, that if we Jews are worthy God will hasten the time. We Jews must begin acting in such a way that will bring us closer to the Geulah.

What shall we do? Our rabbis taught us that the temple was destroyed because of sin'at chinam, because one Jew fought and disliked another Jew for "chinam"--for no legitimate reason... they would quarrel with each other, speak evil of each other, be jealous one of another.

The Messiah will come only when we Jews learn to love one another, and to forgive one another. Why do two Jews fight? Sometimes someone says an extra word and hurts someone else's feelings. Sometime someone accidentally hurts someone in business, sometimes inadvertantly, sometimes deliberately. Sometimes a person says or thinks in his heart, "I'm going to get that fellow back." --But the Torah says no, Lo Tikom, you may not take vengeance...or an injured party says, "I'll never forget what so and so did to me!" -- The Torah says, Lo Titor, don't bear a grudge..."But thou shalt love thy neighbor as thyself."

God will show His love for us by sending the Messiah...when we Jews show our deep love for each other.

It is interesting. Every day now in front of the Western Wall, there are tens of thousands of Jews straining to touch the sacred stones, to place their little notes, to pray, to pour their hearts. The stones are holy, but there is something even more holy in Judaism. The holiest thing in Judaism is the Jew. You. Me. Each other. Our fellow Jews..."Israel is hallowed unto God," cried Jeremiah.

The temple was destroyed because of sinat Chinam, because of petty conflicts between Jews. Let us hasten the Messanic Days with Ahavat Chinam, love, understanding, unity, forgiveness between all our people. We've had enough Tisha b'Avs.

**Rabbi Gottesman is assistant rabbi and educational director of Beth Sholom Synagogue.**

# Libyan, Egyptian merger seen uncertain despite claimed oneness of revolutions

By MOSHE RON
CJN Israel Correspondent

JERUSALEM–

The young, fanatical leader of Libya, Col. Qaddafi, has spent more than two weeks in Egypt endeavoring to convince Egyptian leaders and people to agree to the union with Libya, which had been set for Sept. 1.

Qaddafi told them that the cultural revolution which was carried through in Libya against imperialism, capitalism and communism, is in accordance with the principles of the revolution as staged by Abdul Nasser in July, 1952.

In Egypt, strong opposition is felt against the union with Libya. Many influential political circles are ready to give up their "rich uncle" Qaddafi, who is turning his country into a jungle with his cultural revolution aimed against intellectuals.

The intellectual population of Egypt rejects such barbarous methods as adopted by Qaddafi and does not wish to become a Moslem country based on the laws of the Koran and thus isolate Egypt from the European world.

Col. Qaddafi has developed a new theory. The Arabs should not mix with European culture. They should reject any foreign help and develop their own economic and military potential.

Through his cultural revolution, Qaddafi wishes to abolish all foreign laws, remove all negative political influences, turn against any citizen who rejects his religious-national theory, fight communism, imperialism and capitalism and extend full freedom to the people's militia, which is carrying out the cultural revolution.

Members of the people's militia have taken over all the important government and administrative posts in Libya and have expelled the experts. Student members of the militia will decide from now on which students will be allowed to carry on with their studies.

Qaddafi has lectured to members of the Egyptian parliament, to the Socialist Arab Union, to journalists, women's associations about his revolution and everyone was shocked. He insisted on immediate, complete union, but Sadat rejected his proposal. He attacked the Eygptian press for not being in favor of the proposed union and also the Soviet Union. He declared that Brezhnev and Nixon have decided to distribute the world between themselves, without respecting the interests of the small countries, and especially of the Arab world.

Qaddafi maintained that Egypt had made a big mistake when it signed the pact for mutual friendship and assistance with the Soviet Union. He demanded that the U.S. and the Soviet Union withdraw their fleets from the Mediterranean, and attacked Saudi Arabia and Kuwait for getting financial aid from the U.S. for their oil, and for not exerting any pressure on Washington.

In his meeting with 800 Egyptian women, Qaddafi encountered a major clash. These ladies criticized the extreme Islamic laws in Libya and declared that the women of Egypt will never accept such law and would preserve their liberty and progress.

Sadat tried to persuade him to agree to a compromise of a gradual union, but he answered categorically "complete union or nothing." He further added that he was ready to forfeit the riches of his country for such a union. There is no prospect of a politicial solution for the conflict with Israel and there is only one way left to the Arabs -- that of war.

Through his cultural revolution, Qaddafi also turned against the 13,000 Palestinians living in Libya. He turned them out of their jobs, claiming that they interfered with the revolution.

Qaddafi, whose whole political career is at stake on the question of the union with Egypt, is now trying to find a formula which will enable Libya and Egypt to proclaim at least a formal union on the set day, Sept. 1. But it is already clear to all that this proclamation will only be on paper and there is doubt as to whether an actual union between the two countries could be effected under the present circumstances.

# Legal insurance sought by Liberal leader

By ESTHER MEHR

TORONTO–

A form of legal insurance, administered through a government agency, similar to the present medical insurance plan, is one objective sought by Vernon Singer, deputy leader of the Liberal Party of Ontario.

As an attorney, Singer feels very strongly that the "ordinary citizen" usually consults a lawyer only in times of crises and will seek legal advice as a last resort. "For some reason most people are intimidated by what they feel will be exorbitant fees," he stated. "You have no idea how many people come to me after they have signed a document they didn't really understand, and in many instances there's very little I can do to help them. I'm thinking of a type of legal insurance for the law - abiding middle - class sector of the population in a preventive sense."

As one who has served longer at Queen's Park than any other Opposition member from Toronto, his first priority is "getting rid of a smug, self-satisfied government," he told **The Canadian Jewish News** in a recent interview.

With the Ontario Liberal leadership convention coming up the end of August, Singer said that he would be a contender if Robert Nixon decides not to run. "I will definitely support him if he wants to continue as leader of the party."

Politics has been a way of life for Singer since he was a teenager when he accompanied his father, Joseph Singer, to local political meetings. The elder Singer became Toronto's first Jewish controller when he was elected to office in 1922. At that time the climate at city hall was very different from today. The Orangemen had a stronghold on the local political scene and anti-Semitism was rife.

"My father ran into tremendous prejudice," he recalled. "Political meetings were so vicious, he hired an ex-boxer as a bodyguard for protection. Looking back it's hard to believe how bad things were then. Thank goodness that element is no longer in control."

Vernon Singer

Vernon Singer has only lost one election, and that was in his first try for political office in North York shortly after World War II. He subsequently became a councillor and then reeve of North York, and in 1959 represented Downsview for the Ontario Liberal Party. He was also a successful contender in the next three elections and in 1967 was appointed the party's deputy leader.

As a long-time member of the opposition, Singer says he feels he's always fighting against the tide. Confident that the Conservatives will lose the next election, he has many ideas that he feels need urgent attention. For the past seven years he has had a private member's bill before the House to appoint an ombudsman "to protect the public against the nameless, faceless civil servant."

"Foremost on his list of priorities is housing, particularly for the middle-income sector. "A family earning $15,000 a year cannot afford housing at today's prices, and the government has done nothing in this area," Singer said. Reluctant to blame developers for all the ills in the high cost of land and housing, he was strongly critical of the "reform" group in control at city hall. "Their answer to all development is 'stop and let's have more meetings.' I'm against unrestricted development but control can be exercised."

When a government has been in power for more than three decades, there's much housecleaning to be done, according to Singer. He would like a complete revamping of the justice department as well as the court system.

"The courts should operate 12 months of the year," Singer said. "This at least would help unclog the backlog of cases waiting to be heard, and do away with endless delays in litigation. Many cases drag on needlessly."

When asked if he favors government take-over of automobile insurance, Singer was quick to say no. He wants it to remain with private companies but with much stronger controls and he emphasized that insurance should be compulsory for all drivers. He is also in favor of fault-free insurance.

Strongly critical of the Davis government's handling of the budget, with lavish waste on some projects and "grossly unfair education curbs," Singer said that the latter was a needless waste of young lives. He was referring to young graduates of teachers' colleges who had no hope of getting a job.

"Ontario's budget of seven billion dollars is double that of the federal government before the war," he stated.

"We have to tighten our belts and make more equitable use of the funds we now have available to us."

A widower with three children, Vernon Singer is a member of Holy Blossom Temple. With a busy political career and a thriving law practice, he still managed to take time out to speak to Jewish organizations throughout the year. He is a familiar figure at Mazel Tov nights at the Jewish Home for the Aged, which he attends as often as he can.

## Is start a bad omen?

LONDON (JCNS)–

Gideon Rafael, who succeeds Michael Comay as Israeli ambassador in London in two months' time, might have hoped for a more auspicious start to his embassy. Aside from the political gossip most inopportunely whipped up in advance of his arrival, there are also undeniable strains in Anglo-Israeli relations at the present time.

Rafael himself goes back further than Sir Alec Douglas-Home's Harrogate speech in his "totting up of legitimate grievances." He recalls the "really dismal British vote" in condemnation of Israel over the burning of the El Aksa mosque (which was proved in court to have been the work of a deranged Australian visitor). "It is really from then that Britian seems to have discarded virtue as a standpoint," he observes. At the same time, he does not advocate approaching the present delicate phase in Anglo-Israeli relations solely from a basis of grievance.

In the contrasting British and Israeli approaches to international problems and specifically those of the Middle East, Rafael looks to fewer polemics and considerably less "metaphysics." Emotions should not be allowed to take over. He is convinced that Britian's attitude toward Israel is fundamentally friendly and that, whatever the policy differences, their relations will not deteriorate into the sort of retaliatory slanging matches which came to characterize Franco-Israeli relations after the Six Day War.

Gideon Rafael, turned 60, is an old hand on the international diplomatic scene which he first met in the Second World War when engaged in intelligence work for the Jewish Agency on many fronts. He has been Israel's spokesman at the United Nations on various occasions, a roving ambassador for the foreign ministry and its director-general for four years before becoming senior adviser to the foreign minister, Abba Eban.

Many consider his supreme achievement the manner in which he stood up to Soviet bluster at the UN during the tense days of May, 1967, and warded off inherent political threats in the period which followed Israel's victory in the Six Day War. He found his reward for this in a recent encounter in Vienna with some newly arrived Soviet immigrants en route to Israel. "Gideon Rafael! We won't forget that name. How we had been waiting for someone to talk back to them in a language they would understand."

Rafael has a reputation as a dedicated man, an efficient organizer and one of the country's sharpest minds. Political astuteness he most certainly has, but he has also been accused at times of insensitivity to the feelings of others and, through normally mild-mannered, he shows a quick tempers when he feels the occasion warrants it. He gives and expects personal loyalties and clearly has the ear of the foreign minister.

# Who's who of Israel's establishment--land of geriatric politics

By NECHEMIA MEYERS
CJN Tel Aviv Correspondent
REHOVOT-

The local cocktail party circuit is buzzing with talk about a recently published list of the 145 most influential people in Israel. Those included bask in the admiration of lesser mortals; would-be VIPs excluded from the magic circle of 145 sulkily demand a recount.

The list forms part of a book on the Israeli establishment by veteran Jerusalem newsmen Yuval Elizur and Eliyahu Salpeter, who make it clear that those listed are not, in themselves, decision-makers. Important decisions, particularly in the political and military sphere, are made by the handful of people in Golda Meir's kitchen cabinet, which, indeed, often meets in her kitchen!

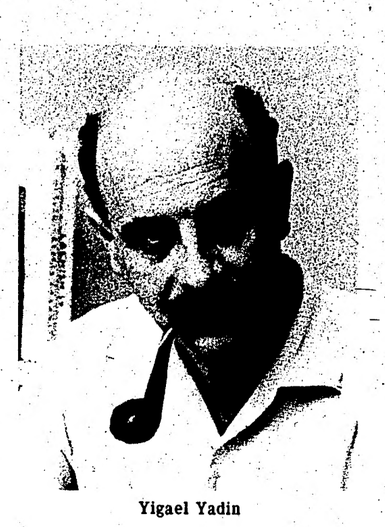
Ninety-five per cent of the Knesset members and even some ministers are excluded from the list. On the other hand, it is loaded with senior civil servants, as a top finance ministry official has more real power and influence than a man holding a minor cabinet post, not to speak of a Knesset backbencher.

The list shows once again that Israel is a land of geriatric politics, with the top rungs on the political ladder reserved for old-timers (Golda Meir is the world's only prime minister born in the last century). But in the economic sphere, technocrats in their 40s and 50s have taken over control. Even the Histradrut Labour Federation, for many years controlled by greybeards, has entrusted its economic enterprises to relative youngsters. The powerful Workers Bank, for example, is run by 40-year-old Jacob Levinson.

While the army continues to be commanded by young generals, they are not as young as their predecessors. Moshe Dayan was only 38 when he became chief of staff in 1953; David Elazar, in contrast, was 46 when he took over the high command last year. But even now most of the top brass are put out to pasture by the time they reach the age of 45.

Many of the ex-generals go on to take key positions in other areas of Israeli life, the largest number, some 30 per cent, becoming senior executives in private or public industry. Former military men are also prominent in politics, where they may leap to the top over the heads of their civilian contemporaries (Haim Bar-Lev was minister of commerce and industry only weeks after stepping down as chief of staff).

Gen. Mordechai Hod



Yigael Yadin

Aharon Yadlin

A surprising number of retired generals have gone to work in the universities. The trend was started by ex-chief of staff Yigael Yadin, who is now a famous Hebrew University archeologist. It will be reinforced on Oct. 1 when General Amos Chorev takes over as president of the Haifa Technion (Tel Aviv University is already headed by ex-colonel Yuval Ne'eman).

While old-fashioned nepotism is not in fashion (the talentless son of a famous man will not be made a general or a minister), it does help to be a member of one of the first families: Moshe Dayan's father was a leader of the Labor Party; Herut Party leader Ezer Weizman's uncle was the first president of Israel; and Uzi Narkiss (a former general who now heads the Jewish Agency's department of immigration and absorption), Aharon Yadlin (a former deputy minister who is now secretary of the Labor Party), Dr. Zvi Dinstein (deputy minister of finance) and Prof. Yigael Yadin are all relatives of David Hacohen (a power in the Histadrut and the Labor Party before his retirement).

Increasing public interest in the establishment and its hangers-on has recently given rise not only to a book on the subject, but also to society pages in the daily press. On a typical day last week one learned who attended the many parties given in fashionable homes for retiring Air Force Commander Motti Hod, how many generals, general managers, artists, actors and politicians were at the gala opening of a fancy new Tel Aviv restaurant and what the Italian ambassador does in his spare time.

Frequent mention on the society page is a definite sign of growing status, but its importance should not be overestimated. It still remains a long hard climb from the cocktail party circuit to the establishment.

Rabbi Goren is shown with his family last year after he became one of Israel's two new chief rabbis; defeating Ashkenazi incumbent Rabbi Isser Yehuda Unterman by 89 votes to 57. Tzfia Goren, Rabbi Goren's wife, has lived her 28 years of married life as a public person, enduring threats of violence and seemingly becoming "a slave to my country." Yet she is still dedicated.

# *Rabbanit Goren--a woman of valor, a dedicated mother to her native Israel*

LONDON (JCNS)-

Tzfia Goren, wife of Israel's Ashkenazi chief rabbi, combines a special mixture of jovial Sabra energy and a sweet gentleness of spirit which seem quite unrelated to her tall, rather formidable stature.

I came away from a recent meeting with her in London moved by her burning sense of dedication--to Israel, to her husband, above all to the Torah -- which has enabled her to live the 28 difficult years of her married life as a public person.

Rabbanit Goren is a handsome 48. Since her husband was made senior chaplain to the Israel defence forces in 1948 her family has not had one Seder at home. At first the Sederim were in army camps, then in absorption and other centres. "We loved it very much," she assured me.

One year, to demonstrate their support for Jewish settlement on the West Bank, they spent the Seder night with the small group of Jews that had moved to Hebron.

"Hebron has a special meaning for my husband," the rabbanit revealed. "He studied at the yeshiva there as a young man, but he was also, by accident, the first Israeli soldier to liberate it in the Six Day War! He entered the town at that time, alone, with his car horn blaring and made straight for the Cave of Machpela to pray. It was only much later that he realized he was the only Israeli in Hebron! The army didn't arrive until much later."

Rabbi Goren's boldness in the front line did not make his wife's waiting role at home any easier. But she tried always to be there--to prevent her three children being "latch-key kids."

"The hardest time of my life however were the last few months," she confessed. Her father (the venerated Rabbi David Cohen of Jerusalem, a Nazirite and theologian) had taught her to revere all rabbis: She had done so until recently, when certain extremist rabbis -- objecting to her husband's decision in the celebrated mamzerut case -- had mounted a campaign of fear against her family. Her teenage daughter almost opened a letter-bomb and it had become necessary to keep guards at their home.

In London she was able to enjoy a short respite from the threat of attack at the home of an old school friend.

Rabbanit Goren strongly refutes any suggestion that in the Halacha the position of woman is worse than that of man. "If you say so," she shot out, "it means you do not know the Law properly." She pointed out that aguna status was to protect family life. "All our rabbis try not to let the aguna suffer long and there are now no agunot from all the wars in Israel." (An aguna is a married woman, separated from her husband but unable to remarry.)

She reminded me that in Israel there is now equal pay for equal work, women are not allowed to work at night and a man who refuses to grant his wife a divorce must still make payment to the children.

Mrs. Goren says her life style at home has changed little. Outside she works as chairman of the Tel Aviv Mizrachi Women's Organization, gives talks, attends functions. At home she does all the cooking, which is vegetarian. This diet started for her in infancy. In her parent's home no one ate meat or fish, drank wine or cut their hair, according to Nazirite traditions.

Rabbanit Goren spoke wistfully of her few private hours. "It seems I have become a slave to my country. I am not sure I can continue like this." She told me people came to her house continuously. "Many think of my husband as their last hope. If they cannot see him in the office, they come to our house. At first I thought it must be so, but now I see that people use you. Even in the High Holidays we have no privacy."

But habits of a lifetime die hard. As I left, she was telling her hostess that she had to get an early flight home. She was expected at a garden party. She couldn't let them down...

# 1973 shidduch in Mea Shearim--faceless Biblical names for the captive single girl

By GREER FAY CASHMAN
JERUSALEM (AJP)-

Scene -- a house somewhere in Mea Shearim. Time -- the present. Atmosphere--a combination of time capsules. Externally the house bears all the scars of history, crumbling Jerusalem stone, ill fitted windows, a door which contrives with difficulty to sit comfortably on its hinges.

Inside, the house is like any other house in Israel -- tiled floors, several divans which are easily converted into beds, a table and several chairs which bear signs of recent occupancy.

Seated at the table are an elderly rabbi and his wife. His white beard and long curly payot stand out in sharp contrast against the wide-brimmed black hat which he removes only when he goes to bed. He wears the traditional striped Jerusalem kaftan over a white under shirt and knee length baggy white knickers. His spindly legs are encased in black hose and he wears black shoes. On Sabbaths and festivals, the black hat is replaced with a shtreiml an exotic fur concoction which makes him look like an ancient Russian nobleman. His color is ruddy and is quite different from the palid complexions which seem to be the hallmark of yeshiva students and rabbis in other parts of the world.

The rebbetzen has a white silk bandana bound around her shaven head. She wears a loose fitting blouse with a high collar and wrist length sleeves. Her skirt, which is equally shapeless, hovers slightly below mid-calf, revealing the faintest glimpse of her black stockinged legs. When she goes out in the street, a heavy black shawl is pinned around the white bandana. They are wearing what has been the Mea Shearim uniform for more than a hundred years.

The rabbi surveys my bare head and his eyes dart quickly to my hands to check for the sign of a wedding ring.

"Not married at your age?" he queries in a tone of genuine bewilderment. I shrug politely. There is no point in having an argument about Women's Lib with a gentleman who is not remotely acquainted with the terminology. Apart from which translating Women's Lib into Yiddish would give it a particular connotation which would not be appreciated in Mea Shearim.

The rabbi turns to his wife. "We really must find a shidduch for her." The rebbetzen nods smilingly. Their solicitous concern for my welfare is touching, but impersonal. It is perfectly obvious that they are not going to give me any psychological test to discover what sort of man would be my ideal partner in life. I share a private joke with myself, imagining how they are going to describe me to the male prospect of their choice. What are they going to say about a girl who experiments with eye makeup, wears skin tight sweaters and maxi skirts and sports long pointed fingernails--all of which are virtually taboo in Mea Shearim?

What would any traditionally clad male resident of Mea Shearim say to such a description? The whole concept becomes an increasingly amusing exercise in reaction and I decide not to be as negative as instinct would direct me. The rabbi and his wife go through a series of names which to me are meaningless. They have a mental file on every eligible male in Mea Shearim. None of the names sound exciting. So many Jewish men are called Shlomo or Moshe or Yitzhak or Aron that one cannot even conjure up the image of a face to go with the name. Now, if they would only mention Obadia or Habakuk -- equally biblical, but somehow rare, there would be a little excitement in the game. But the Minor Prophets remain in the minority when it comes to name giving. The rabbi, having finished his repast, rises from the table and retires to another recess of the house.

A few minutes pass. The rebbetzen and I make idle small talk. We start to veer to dangerous ground. She, being an anti-Zionist as are so many of the residents of Mea Shearim, cannot understand why I have come on aliya. This is not my first visit to Mea Shearim, and I am fully aware that any defence of Zionism on my part can erupt into violence. The rabbi calls out from a room beyond and the rebbetzen rises quickly to his bidding.

He has thought of a shidduch who he regards as eminently suitable. The rebbetzen disagrees. The rabbi, having decided that this is the one, does not easily allow himself to be dissuaded. Their voices rise in heated debate and I begin to feel uncomfortable. All of a sudden it stops being a joke. Silence. The rebbetzen returns, a disdainful expression distorting the corners of her mouth. "His ideas about a husband" she snorts in disgust. I wonder briefly whether the subject of their argument would have appealed to me, but there is no point in wondering as I am never likely to meet him. Sensing my embarrassment, the rebbetzen lays a kindly hand on my shoulder and says in a comforting tone, "Don't worry, we'll find someone." I wonder at what stage I will be consulted. Many Mea Shearim marriages are the result of a single meeting between the couple before they face each other again on the day of the Chuppa.

As these thoughts crowd to my mind, the rebbetzen speaks again. "It is a problem to marry off a girl who has had a secular education. It is not good when a woman knows too much."

Again, I refrain from debate, realizing that logic has little sway in the arena of dogmatic thought.

# Give credit where due

Dear Editor:

I was disappointed in your reporting (or lack of it) of the Maccabiah Games, and the negative attitude toward the Canadian teams' accomplishments displayed in a headline, "Canada Fails to Win Gold," of your July 27 paper.

We expected some recognition of the achievements of our local youth who won honors for Canada in the form of silver and bronze medals. For example, it was reported in the Toronto morning papers that Len Gang of Toronto won silver medals in Graeco-Roman, and free-style wrestling respectively. But there was no mention of this in your paper.

Let us give our achievers the recognition they have earned.

Rahel Zahavi
Toronto, Ontario

Dear Editor:

In a recent Ask the Rabbi, the question was posed whether one may attend a seance. It is written in Deuteronomy 18: 10-12: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire or that useth divination; or an observer of times or an enchanter or a witch or a charmer or a consultant with familiar spirits or a necromancer.

"For all that do these things are an abomination with the Lord; and because of these abomination, the Lord thy God doth drive them out from before thee."

Lawrence Bernstein
Toronto, Ontario

*A Bathurst Street encore*

# More 'believe it or not' from Uncle Eliezer

By J.B. SALSBERG

My uncle Eliezer was very pleased with the reception that the first instalment of his "believe it or not" collection received. "That column was discussed up and down Bathurst Street," he assured me.

I tried to moderate his enthusiasm by suggesting that since he doesn't belong to a golf club and, indeed, doesn't play golf at all and since he is not a member of a yacht or riding club then his chances of meeting many people in north Bathurst Street--or even Eglinton Avenue at this time of the year--are rather poor.

But with his usual logic he replied that the Gallup Poll doesn't interview everybody either before it comes up with a reasonably good average opinion. To clinch the argument he added that his sampling of Bathurst Street opinion was on a higher percentage level than Gallup's usually is.

I agreed that he was probably right and then found myself hopelessly ensnared in his trap. He took out his little blue book and began reading from his unusual collection of our lifestyle and behavior. "Yes," I said, "I'll risk another column of your 'believe it or not' but don't keep me responsible if some of your enemies take you to task for it."

So here it is, but with a difference. While the first "believe it or not" revealed the distorted and caricaturish manner some of our brethren "observe" religious practices, this one will indicate what distasteful value concepts have sprouted lately in the soil of Bathurst Street.

1. A young woman was driving her car along a typical, middle-class street off Bathurst on a mid-summer morning. A youngster, standing near the curb, practiced the fine art of stone throwing at passing automobiles. As the young woman's car approached the menace he aimed, threw and hit the windshield in mid-centre. The young woman, upset and angered, brought her car to an abrupt stop and headed for the boy hurling caustic verbal bullets after him.

The boy sprinted to the safety of his home while screaming for his mother to come and protect him. When the aggrieved young woman reached the front of the house, the boy's substantial bundle of a mother was standing astride the entrance to her castle and her young pride and joy peered securely from behind the safe bulwark that was his mother.

After listening to the young woman's angry description of what happened the mother replied irritatingly: "So what's the big fuss? My husband can afford to buy you 10 windshields!" At this, the brat, who is due to be a "bar" within two years, boldly stepped forward and stood at the side of his mother. He had just received a meaningful lesson in values from his parent and he seemed to have understood it fully...

2. (I censored this one about the junior high school boy who "propositioned" his teacher with a for-nothing service in his father's business if the teacher would mark his papers in the 70s. I refused to give chapter and verse of this detailed item in my uncle's little blue book even though uncle Eliezer brought me face to face with the teacher who corroborated the story. But I compromised with my uncle and agreed only to quote the teacher, who said: "My first reaction was to slap the boy's face. But I quickly realized that it wasn't his fault; he must have been taught that way.")

3. The mother was happy; her son, a law student, had a date that evening with a very nice girl. But the son came home earlier than usual from this date. The mother didn't like the look on her son's face when he entered the house. "What happened," she asked, "that you're home so early?" "Nothing," he replied, "I just told her off, but good." "You told her off?" asked the mother in pained surprise. "So what happened?"

Well it turned out that, according to the boy, his nice date engaged him in an endless guessing game. Did he know how much her hat cost; would he guess what her mother paid for the dress she wore; did he have an idea what her shoes cost; a bet he would never guess what her father paid for her handbag in New York and so on and on. "Nu," said the anxious mother, "so what did finally happen?" "Nothing," said the boy with a smile on his face, "I just told her not to ask me what she paid for her undergarments since I wouldn't know and wouldn't care to know. So she began to cry, got out of the car and ran into the house." "Oy," sighed the mother.

Again: I, the dedicated scribe of these columns, checked and double checked each of the above items from uncle Eliezer's little blue book and found them all, believe it or not, to be absolutely true.

# Organizations and People

## what's new . . .

by Miriam Herman

Dr. Leo Davids

**ORTHODOX CONGREGATIONS MEET**

A recent meeting of the Orthodox Jewish Community Council in Toronto approved the addition of three new Orthodox synagogues to the original eight congregations that formed the OJCC three years ago. The new additions are Petah Tikva, Yeshiva Torath Chaim, and Torah V'Avodah. Also on the agenda, in addition to reports on the various activities of the council, was a report by chairman, Dr. Leo Davids, professor of sociology at York University, on the pre-marital education program of the Jewish marriage education committee of Toronto which is closely affiliated with the OJCC. The OJCC meets three times a year and the next assembly is expected to take place in November.

**MACCABIA-JAMBOREE**

Nine hundred campers from 18 camps in Ontario and Quebec participated in the 10th annual Jewish Scouting Maccabia held last month at Ontario's Fitzroy Harbour Provincial Park. They represent Jewish youth organizations and camps throughout Canada. This year the five-day program was divided into sporting and cultural areas which included creative workshops, drama, films, and Israeli singing and dancing.

**ANCIENT TRADITION**

Next Friday evening, Aug. 17, at 8:15 p.m., B'nai Israel Beth David Congregation will welcome the Sabbath in accordance with ancient tradition. Worshippers will meet in the sanctuary for the minchah service and then will proceed outdoors for a Kabbalat Shabbat service under the open sky. The service will be conducted by Rabbi Albert Pappenheim and Theodore Bloom, ritual director. The public is invited to attend, especially families with children.

**REFORM DAY SCHOOL NEWS**

Apparently news of the Leo Baeck School, opening in Toronto in Sept. 1974, has reached halfway across the world. David Steinhauer, executive administrator of the planned Reform Jewish day school, tells us that he has received a letter from Rabbi John Levi of Victoria, Australia requesting information and material regarding the formation of the school. Rabbi Levi writes that the community there is presently examining the possibility of establishing a day school in 1975.

Mr. Steinhauer also tells us that a bulletin containing information of the school's progress is being sent at regular intervals to Reform Jewish parents of children aged three to five years. The first issue is in the mails and it gives a report of the inaugural meeting held in June plus an outline of the concepts and goals of the school.

**PROFESSIONAL CLUB DANCE**

The Professional Club, sponsored by the Labor Zionist Alliance, has chosen its executive council--Vera Baig, dress shop manager; Ralph Berrin, pharmacist; Abe Roytenberg, social worker; and Jerry Genesove, a Motor League representative.

The club's next dance is set for Sunday, Aug. 12, at 8:30 p.m. at the LZA centre on Viewmount Ave. The dance is being held in conjunction with the Young Business People's group.

**NO OFFENCE**

Does nothing always mean nothing or does it sometimes say something? Well, the rabbi of an Indianapolis synagogue provided his congregation with some food for thought on the subject. The front page of the synagogue's bulletin was blank except for the rabbi's signature, the masthead and the note "You can't argue with this." On the next page the rabbi gave the answer--"No, your copy of the bulletin is not the victim of faulty printing. This issue's article merely offers a message with which no one can disagree. As a matter of fact, it's not the least bit controversial and no one is likely to be offended. Why? Because it says nothing! Of course, it's possible to write many paragraphs and still say absolutely nothing. In summary, when one is bound by no principles, he can say nothing and make friends and influence people by doing so." Enough said.

**FOR THE CHILDREN**

A chess tournament for children six to 14 years of age is scheduled for 2 p.m. Wednesdays from now to Aug. 29 at Downsview Library, Keele St. Children are asked to bring their own chess sets, if they have one.

Also, at four North York branches this week--a puppet show to teach children basic safety rules. The play, written for children five to nine years, is sponsored by the federal department of consumer and corporate affairs. On Monday, Aug. 13, the performance will be at Bayview Library at 2 p.m. and at Yorkdale Library at 3:30 p.m. On Tuesday, Aug. 14, it goes to Downsview Library at 2 p.m. and York Woods Library at 4 p.m.

**ISRAEL SETTLEMENTS**

The establishment of 20 new settlements and two new regional centres is planned for the Arava district of the Negev during the next seven years, according to Raanan Weitz, head of the Jewish Agency's settlement department. The plan calls for intensive agricultural projects for the region with an expected population of close to 10,000 settlers.

# Escape from law career found as tennis professional

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO-

Despite being called to the bar in March, Mike Zimmerman says he was always looking for a way out of law. The 26-year-old Torontonian's wish came true earlier this year when he accepted the position as professional at Wingfield Indoor Racquets in northwest Metro.

Sitting in the carpeted, cedar-panelled lounge in the posh indoor club, Zimmerman smiled a lot as he described how the lawyer became a tennis professional. He had graduated from the University of Toronto Law School when he got the opportunity to leave the legal profession.

"Throughout law school I never wanted to be a lawyer," the tall, skinny athlete told **The Canadian Jewish News**. "I thought law would provide security and would be of help, no matter what I wanted. I was always looking for a way out of law for when I graduated."

Bobby Eisenberg, owner of the seven-court club which opened last May, offered the pro job a few months ago.

"I thought I'd try it," Zimmerman said. "If I didn't like it, I still had the law degree. But so far, I like it. There aren't the pressures a lawyer would face, for people come here to enjoy themselves."

Asked about his parents' reaction to this decision, the deeply - tanned professional said "they thought it was a good decision because I wanted to do it. The fact I can practice law if I want eliminated any cause for argument."

The 500 - member club, named for the founder of lawn tennis, has seven carpeted courts under a hangar-like structure. The club also has a pro shop, massage, eucalyptus, and exercise rooms, nursery, whirlpool bath and sauna. Membership is $125 for men, $85 for women and $6 to $10 per hour court charge.

Zimmerman has just returned from the Maccabiah Games where he got knocked out of further competition in the first round by a Dutchman who made it to the semi-finals. Most of top Jewish players did not participate in the games even though they were eligible. They include such competitors as Tom Okker of the Netherlands, Bob Lutz and Brian Gottfried of the U.S. and Mike Belkin of Canada.

He enjoyed the games even though he said the organization in Israel left something to be desired.

"The games are worthwhile because they bring together Jews from different the game helps increase the countries. And the competition leading up to and during athletic ability of Jews."

He first became interested in the sport when his uncle, Dr. Mark Zimmerman, gave him a racquet and a few lessons at the Toronto Lawn Tennis Club as a bar mitzvah gift.

Taking to the game naturally, he kept practicing, took part in tournaments and started teaching during the summer.

Asked why Canada has never produced a top-rank world tennis player, Zimmerman refused to place the blame on the climate. "There are all kinds of top players in countries with similar and worse climates--such as Sweden, Czechoslovakia, the Netherlands and Germany," he said.

But he did point out Canada has a small population, lack of sponsorship support from the public and the private sectors and, above all, a lack of top-flight coaches.

Tennis professional Mike Zimmerman sits in the pro shop at the newly-opened Wingfield Indoor Racquets. Zimmerman, 26, was recently called to the bar. (Willer Photo)

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*Monday, Aug. 13, 1973*
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Beth Tzedec Synagogue 1700 Bathurst Street
Guest Speaker:
Gershon Jacobson,
Journalist, New York
Twenty-one years ago, in the cellars of the notorious Liubianka prison in Moscow, twenty-four Jewish intellectuals, writers and poets were executed on the orders of the Kremlin. After years of torture and degradation, such literary greats as Peretz Markish, David Bergelson, Itzik Feffer and others paid the supreme penalty for their Jewish identity.
*The Jewish Community is urged to attend!*
National Committee for Soviet Jewry
Central Region

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## . . . about people

The executive president of Agudath Israel of America is coming in from New York for the dedication of the Beath Medrish and Recreation Centre at Camp Agudah in Port Carling this Sunday, Aug. 12. **Rabbi Moshe Sherer**, guest speaker at the 2 p.m. ceremony honoring **Joseph and Max Tanenbaum**, is the first Jewish leader to testify before a U.S. Congressional committee in support of federal aid for Jewish education and is presently chairman of C.R.E.D.I.T., a group representing five million non-public school children seeking tax credits from the U.S. government.

And speaking of the Tanenbaums---Joseph Tanenbaum was also honored during a recent visit to Israel by the Yeshivat Ohr Somayach in Jerusalem. The yeshiva was given the English name, the Joseph and Fay Tanenbaum Centre of Jewish Studies, alongside its Hebrew name, in recognition of the endowment fund they established to help build the institution. Mr. Tanenbaum was presented with a scroll, **The Megilla of the First Hundred**, referring to the first 100 students to pass through the yeshiva. Of added interest to Torontonians is the fact that the yeshiva's executive dean is **Rabbi Nota Schiller**, a former executive director of Ner Israel Yeshiva College here.

* * *

The **Murray Kofflers** played host to royalty last week when **Prince Philip** opened the first Jokers Hill horse trials for the North American championship.

The Prince arrived and departed for the four hour visit to the north Toronto farm by helicopter. He was there in his capacity as president of the International Equestrian Foundation. More than 1,000 spectators were on hand for the ceremonies which opened the three-day trial.

Incidentally, the winning horse (**The Nomad**) is owned by Torontonian **Allan Ehrlick**, chairman of the Jokers Hill competition.

* * *

Five Canadian teenagers leave this month for a year's study in Israel. **Sue Bucovetsky, Joseph Harris**, and **Joanna Samuels** of Toronto and **David Gale** and **Michalle Soudack** of Winnipeg, are among the 65 high school students participating in the America-Israel Secondary School Program of the World Zionist Organization's education and culture department. This program, in its seventh year, has a full academic high school curriculum which is augmented by special courses in Jewish studies. The general subjects are taught in English with the Judaica courses taught in Hebrew as much as possible.

* * *

United Synagogue Day School principal, **Dr. Aaron Nussbaum**, was presented with a five-volume set of Hebrew Rabbinic commentaries on the Bible--congratulations by the school's board of directors and Parents' Association for receiving his doctorate in Jewish education from the Jewish Theological Seminary of America. The presentation was made at a recent meeting by Parents' Association president **Penny Bowman** who also presented board chairman **Mark Perlmutter** with a $20,000 cheque, proceeds from their **Theodore Bikel** concert. The money is for the school's scholarship and bursary fund.

* * *

**Dorothy Handler** of Los Angeles succeeds **Bea Finkelstein** as director of Women's Communal Service for the Council of Jewish Federations and Welfare Funds, as of Dec. 31. As director, Miss Handler, a former director of the Jewish Federation - Council Women's Conference in L.A., will be responsible for all matters relating to women's communal service, particularly as consultant to women's divisions of local federations and welfare funds throughout North America.

* * *

Two Soviet Jews have received permission to study for the rabbinate at the rabbinical seminary in Budapest. They are **Adolph Shayevitch**, 30, of the Asian republic of Birobidjan and **Chaim Levitav**, 26, of Moscow. The two students were chosen by **Rabbi Fishman** of Moscow.

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This painting by Israeli artist Moshe Bromberg (Bar-Am) is entitled The 15th of Ab—When Dancing in the Groves. This is one of a series of miniatures by the artist.

# Biblical drama in miniature

**ART**

By PAULA DAVID

In the last two decades Israeli artists have attained recognition on the international art scene. While color field painting, op and pop know no geographical boundaries, a healthy individualistic nationalism has been creeping back into the arts. This trend is not a new one for Moshe Bromberg (Bar-Am), for his work has always had a firm Judaic foundation, and since his arrival in Israel in 1950, a definite nationalistic one.

Born in Poland in 1920, Bromberg was a first-hand witness of the tragedies of war. His ghetto sketches of that period were rendered in whatever media was available, including tea and shoe-polish. The stark simplicity of these works reveal the horror of the times with an amazing humanity and dignity.

The oil paintings of a few years later are mainly portraits of ghetto personalities, and it is to Bromberg's credit that their emotional appeal and strength results not from a mawkish sentimentality, but a highly-developed technical skill. The colors are muted and limited, and in each portrait a pair of probing and disturbingly realistic eyes gaze out from behind the sensitive and worn faces. His style is simple and straightforward with no selfconscious embellishments, producing a heartfelt document of another era.

The Israeli landscape paintings reflect a new dynamic through color selection and light, with a more optimistic approach. However, this group lacks the inner life of the Polish work, for while they are beautifully rendered, they maintain a slightly plastic postcard quality.

The culmination of Bromberg's studies, travels and artistic aspiration is realized in the series that has brought him to Canada this summer—the Bar-Am Miniatures. This series is based on an extensive scholarly study of the Bible, and rendered with meticulous care. Each miniature measures approximately six inches by eight inches, and took the artist four to six months to complete. When examining the original, one can fully understand the time factor, for Bromberg works on a small scale as precisely and delicately as the old masters. Egg tempera is difficult and awkward to work with, and Bromberg's success with this medium shows him to be a perfectionist as well as an individual in today's polymer art world.

The miniatures themselves illustrate various aspects of the drama of the Old Testament, and in the Renaissance biblical tradition, they are full of life, color, detail and sensuous figures. In the dancing women in "the Fifteenth of Ab," one can see Bromberg's meticulous style in a biblical version of the traditional Three Graces. An ornate inner and outer frame enhances the grouping and becomes an integral part of the picture both coloristically and stylistically. These intricate borders are reminders of an Eastern tradition of exquisite delicacy and complexity.

Bromberg's respect for historical accuracy can be seen in clothing, botanical and archeological details, making the miniatures a potentially inexhaustible study.

While the series has provoked interest and acclaim in Israel, Bromberg is presently in Canada exploring the possibility of displaying his work here. He has turned down several commerical reproduction offers, as well as individual sales, for he feels the collection should remain together and be available for public viewing. His work covers a traditional subject matter with such a unique fine quality, that I hope it will soon be available for public appreciation. I am confident that when this exhibit is realized, the Canadian response will be a positive one.

# Liberating spirit of the soul from dregs of human slavery

**BOOKS**

By BERNARD BASKIN

**A WOMAN NAMED SOLITUDE by Andre Schwartz-Bart**

Thirteen years ago Andre Schwartz-Bart, a French novelist of Polish - Jewish background, gave us **The Last of the Just**--a lacerating indictment of the Western world's treatment of the Jew. Deriving his inspiration from the legend that there is an unknown Jew in every generation through whose saintliness the world is sustained, Schwartz-Bart told the terrifying story of Ernie Levy, the last of the pious ones, who perished in the Nazi gas chambers.

Schwartz-Bart's new novel is, once again, a mixture of fact and fancy, concerned with man's inhumanity to man, and suffused with poetic and mythic meaning.

Married to a West Indian, the author is obsessed with the complex problem of negritude, more particularly the subject of slavery in Guadeloupe and surrounding islands, just before and after the French Revolution.

To the shores of West Africa came the rapacious slave - traders, dealers in "human ivory," who uprooted terrified natives from their orderly way of life. Chained together like unruly animals they were thrown into the filthy holds of ships without adequate air, food or water -- anticipating the sealed railway cars of the Nazis. Those who survived the trip and the subsequent cruelty of uncaring masters could look back on a way of life in Africa that, by comparison, was rich in contentment and filled with satisfaction.

Rosalie or "Solitude" as she became known is the mulatto daughter of a proud slave and the central figure of this searing and haunting story. Brutalized by her unhappy plight -- caught somewhere between the mysterious past and the uncertain future -- Solitude takes on the trancelike movements of a Zombie.

The French Revolution reaches out to the islands to bring freedom, for a short while, to the bemused slaves. When repression returns, Solitude leads a small band of free spirits into the mountains. There they live a furtive existence close to nature. In the end they are overwhelmed in a great final battle of the runaway slaves against their erstwhile oppressors. Solitude whose machete has learned how to kill, defiant to the end, is publicly executed. But she had already become a legend to her people.

Terse to the point of starkness, conveying a feeling of hopelessness and servitude that one would have thought beyond the capacity of a non-black, filled with the imagery of both Africa and the Caribbean, compelling as a narrative, a **Woman Named Solitude** is a heartfelt lament offered to the suffering and disinherited of the earth --of all races and in all times.

In a brief epilogue the author mentions "the humiliated ruins of the Warsaw ghetto" and suddenly two disparate strands of tragedy are deftly inter-woven.

The book is brilliantly translated from the French by Ralph Manheim and is the second part of a contemplated cycle of seven novels on the subject of negritude.


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## Travel

# Mini, battery-operated peoplemovers possible solution to a sticky problem

AMSTERDAM–

What is to become of city centres? Whether they are quaint 17th century centres like Amsterdam in the Netherlands, designed for the horse and buggy era, or broad - avenued like Montreal, traffic at peak hours has reached the impossible stage.

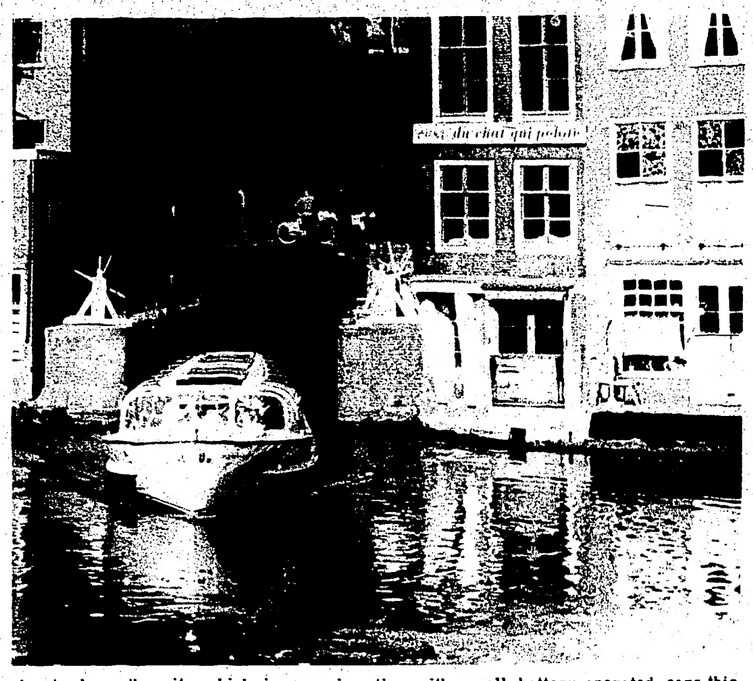
Now a 37-year-old Dutchman thinks he has found the answer and his plan is arousing worldwide interest. He is Luud Schimmelpennick who became famous a few years ago as the leader of the Amsterdam white-suited "Provo" movement, and who then launched a "white bicycle" scheme in Amsterdam. These bicycles were to be placed throughout the city by the municipality for free use by people travelling to and from their work. The plan was never realized. This time Schimmelpennick is suggesting--white cars.

This is a fleet of small, battery-operated cars which is hoped will be on the streets this summer. "In the U.S. they call them people-movers," he says, "and Germany and Japan have a version as well. But they got the idea from my Witkarren plan, which I first announced in 1968."

Looking like overgrown toys, the Whitecars have an electric motor and can go up to 30 kilometres an hour. They have room for two people on bright orange seats and a limited amount of baggage space. The steering wheel is sports - car - sized and the cars are simple to operate (although Schimmelpennick's request to allow people without a driving license to operate them has been refused.)

Schimmelpennick, who had a seat on Amsterdam's city council until three years ago, designed the chassis. "The first two demonstration models are already on display for Amsterdammers to see. And when the plan gets going, there will be initially 100 cars for a maximum 3,000 people to drive," he says.

To get a key you have to become a member of the Whitecar system by paying an initial fee of about $16 and $8 key money. The key automatically registers the length of time the driver has been out. His bill, calculated at a Dutch dime (less than three Canadian cents) a minute will be debited weekly to the driver's bank account. Schimmelpennick estimates that the average ride will cost under 20 Canadian cents.



Amsterdam--the city which is experimenting with small battery-operated cars this summer. These cars with an electric motor can go up to 30 kilometres an hour.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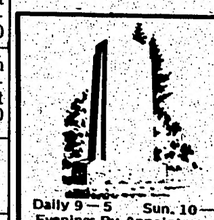
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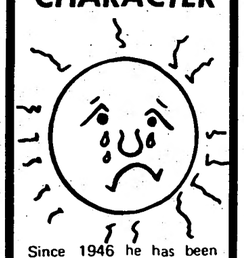
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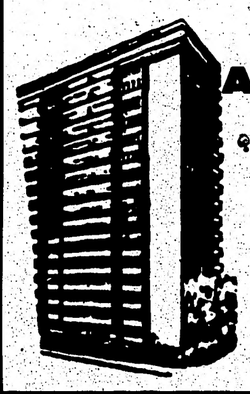
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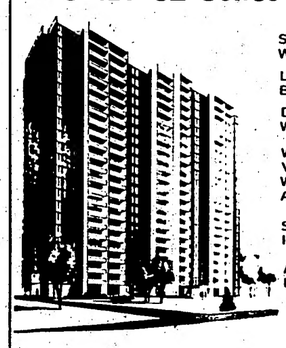
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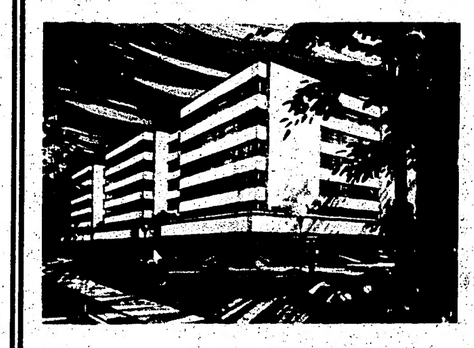
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THE JEWISH COMMUNITY IS INVITED TO ATTEND

# Resource centre acts as referral service and keeps residents informed on events

By FRANCOISE GOSSELIN

MONTREAL—

One booth in the Cote St. Luc shopping centre seems to be attracting lots of attention from passersby.

The counter is plastered with multi - colored posters announcing coming events, indicating services available to the community, pointing out things to do and things to inquire about.

Located at the main entrance of the shopping centre, the booth is operated by the Community Resource Centre (CRC). The centre provides an accessible place where people can express unmet needs to an understanding volunteer who will refer the person, according to need to another existing service.

One such service is the Side Door Clinic where a number of professionals such as a gynecologist, a general practitioner, a psychologist, a job counsellor and a lawyer donate their evening hours to meet the people who come to them for help.

The CRC was started last year by a Cote St. Luc social worker and her daughter. When Eleanor Cohen's contract was up last September a voluntary community group decided to continue the operation of the centre and staffed it six days a week.

Gertrude Goldstein is the co-ordinator of the project. A mother of three, she has been a resident of Cote St. Luc for 16 years and knows the pulse of her community. "When we took on the project last September we decided to continue the referral service but we wanted to take a different direction, a deeper direction that would take into account human needs," says Mrs. Goldstein.

Mrs. Goldstein works with a staff of 25 volunteer workers ranging in age from students to senior citizens. None are trained social workers but each person brings his own resources, experiences and uniqueness to the CRC.

The centre also tries to foster new ideas within the community. A series of photographic stills were made describing the story of a 15-year-old girl and her boyfriend. The film showed the mother who refused to look into the matter of her daughter's sex education.

Mrs. Goldstein says, "The residents of Cote St. Luc live an insular type of life. Topics such as sex education are not discussed freely and parents as well as teenagers need to discuss this."

*1972-73 JNF*

# Pupils give $2,576

TORONTO—

Students of the Associated Hebrew Schools contributed $2,576.18 to the Jewish National Fund during the 1972-73, academic year, it was announced by the JNF this week.

The money was collected through weekly Keren Kayemet 'blue box' distribution and the annual Tu B'Shvat tree planting campaign.

Kurt E. Weinberg, JNF's executive director, said he hopes the students have derived not only a meaningful educational experience, but also "a profound sense of satisfaction from their personal participation in the development of the homeland."


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Our Reg. 1.39 .97 pr.
100% Polyester Window Panels
Easy care and completely machine washable in a galaxy of attractive shades that will bring new charm to your windows! Rod pockets, finished hems.
A. Ninon: White, champagne, hot pink, green, lilac, blue, melon or gold.
42" x 45" Our Reg. 1.99 1.27 ea.
42" x 63" Our Reg. 2.49 1.77 ea.
42" x 81" Our Reg. 2.99 2.27 ea.
B. "Bijou": Fishnet, in white, melon, royal, gold, black or avocado.
44" x 45" Our Reg. 2.49 1.47 ea.
44" x 63" Our Reg. 2.99 1.97 ea.
44" x 81" Our Reg. 3.49 2.47 ea.
Panels not available in our Brampton store.
C. 3 Pce. Tier and Valance Set
58% cotton/42% rayon. Colourful kitchen prints in 2 pretty styles. Machine washable with minimum ironing in colourfast decorator shades of gold, pink or green. Sizes: Curtain—60" x 36". Valance—60" x 11".
Our Reg. 1.99 1.66 set
Not available in our Brampton store.

Cushion Covers
100% cotton: corduroy. Round or square box, cord edges. Machine wash. Colours.
Our Reg. .99 .88 ea.
Foam Cushion Forms
Use with cushion covers. Round box: 12" x 2". Square box: 12" x 12" x 2".
Our Reg. .39 ea. 3/$1.
5 Pce. Tank Set
All cotton chenille. Bath mat, contour mat, seat, tank, tank lid covers. 5 colours.
Our Reg. 7.99 5.99 set
45" Polyester Curtain Material
Bijou or Ninon in white or colours. Machine wash and dry.
Our Reg. .99 .77 yd.

ONE CENT SALE

Buy One Pair of Jr. Boys' or Girls' Sturdy, Quality Pants, and Get a Nylon T-Shirt for Only One Cent
Huge Style, Colour, Fabric Choice
Pants 2.99 | 3.49 | 3.99 | 4.49 | 4.99
T-Shirts .01 | .01 | .01 | .01 | .01
Both 3. | 3.50 | 4. | 4.50 | 5.
Think of it! Buy 1 pair of pants, and get a size matched T-Shirt for almost nothing . . . a super value you won't want to miss! Outfit your kiddies in several different styles and colours for variety and an even greater buy! Sizes 4 to 6X.
T-Shirts: 100% stretch nylon, short or long sleeves. Turtle or mock turtle neck, placket or Wallace Beery style front.
Pants: Nylon, corduroy or twill in plain shades or checks. ½ Boxer style—zip front, cuffed or uncuffed. Full Boxer—Pull ons.
Great Buys in Children's Goodlooking Quality Shoes
A. Boys' Ankle Boot
Featuring the new higher heel. Smooth, scuff resistant manmade uppers in black. Full length side zip. Sizes 3½ to 6.
Our Reg. 7.99 6.99 pr.
B. Girls' Platform Sandal
Manmade crinkle patent uppers in black. A slingback with open toe and centre tie-up. Manmade sole. Sizes 12½ to 4.
Our Reg. 3.99 3.99 pr.
C. Girls' Perforated 2 Tone Oxford
Uppers of wipe clean vinyl with perforation trim. Molded double thick bottom. Browns or blacks in sizes 8½ to 3.
D. Boys' Sturdy Outdoor Boot
Built for plenty of rough, tough action! Wipe clean uppers are manmade. Molded non skid soles. Tan, in sizes 8½ to 12. 12½ to 3.
E. Boys' Sturdy Oxfords for Outdoor Play
Easy care manmade uppers with moc vamp. Molded non skid soles. Tan, in sizes 8½ to 3.
Your Choice Our Reg. 5.99 4.50 pr.

All prices in effect until closing time this Saturday. We reserve the right to limit quantities.
towers
OPEN MON. TO SAT. 'TIL 10 P.M.
FREE PARKING
THE GALLERIA Dufferin St. & Dupont St.
REXDALE 2267 Islington Ave.
SCARBOROUGH 2650 Lawrence Ave. E.
WEST SIDE 2400 Eglinton Ave. W.
HIGH PARK 2290 Dundas St. W.
JANE & FINCH Jane & Finch Mall
DIXIE Dixie Rd. & Hwy. 5
BRAMPTON 400 Queen St. W.
OAKVILLE Trafalgar Rd. & Leighland Ave.
BARRIE Bayfield Rd., Hwys. 26 & 27
RIVERDALE 447 Carlaw Ave.
CHARGEX
LAYAWAY
BABY BONUS CHEQUES CASHED